

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. I. 8. 12.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 22, 1900.

No. 48.

SAND.

I observed a locomotive in the railroad yards one day,
It was waiting in the round-house where the locomotives stay;
It was panting for the journey, it was coaled and fully manned;
It had a box the fireman was filling full of sand.

It appears that locomotives cannot always get a grip
On their slender iron pavement, 'cause the wheels are apt to slip;
And when they reach a slippery spot, their tactics they command,
And to get a grip upon the rail, they sprinkle it with sand.

It's about this way with travel along life's slippery track.
If your load is rather heavy and you're always sliding back;
So, if a common locomotive you completely understand,
You'll provide yourself in starting with a good supply of sand.

If your track is steep and hilly and you have a heavy grade,
And if those who've gone before you have the rails quite slippery made;
If you ever reach the summit of the upper tableland,
You'll find you'll have to do it with a liberal use of sand.

If you strike some frigid weather and discover, to your cost,
That you're liable to slip on a heavy coat of frost,
Then, some prompt, decided action will be called into demand,
And you'll slip way to the bottom if you haven't any sand.

You can get to any station that is on life's schedule seen,
If there's fire beneath the boiler of ambition's strong machine;
And you'll reach a place called Flushtown at a rate of speed that's grand,
If over all the slippery places you've a good supply of sand.

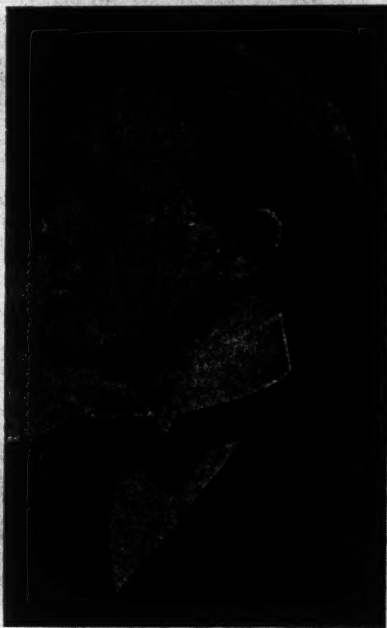
—Exchange.

ELDER JOHN S. SEARS.

Perhaps no Elder has left a better, or a more lasting impression upon the minds of the people among whom he has labored than has Elder John S. Sears, whose picture is herewith presented. There is scarcely a phase of missionary life common to an Elder in the Southern States, but what he has had some experience in, from that of canvassing Elder among the hills of Eastern Tennessee and Western North Carolina to the posi-

tion of editor of one of the brightest Stars which ever shed a literary gleam of religious light, he has wended his way since being numbered with God's noble servants in the South.

It is a little over two years since Elder Sears reported for duty at Chattanooga, and was assigned to labor in the East Tennessee Conference. During that time he has labored diligently and vigorously for the spread of truth, that he might assist the Father in the establishment of His righteous purposes on the earth. The



ELDER JOHN S. SEARS.

early days of his missions were spent as canvassing Elder, after which he labored as a training Elder, and when Elder F. B. Hammond was appointed to succeed President W. E. Dawson, Elder Sears was chosen as a counsellor and aid in the responsibility of presiding. President Petersen also recognized his sterling qualities, and chose him as first counsellor, which position he held until called to labor in the Office in the month of January last.

When Elder L. R. Anderson was released in the latter part of March, the work of editing the Star devolved upon Elder Sears, and, as in all other labors, he proved himself adequate and equal to the task. He filled the office with signal ability, energy and integrity, being prompt, punctual and zealous in the good work. He succeeded in keeping up the good standard which the paper had reached under his most worthy, industrious predecessors.

When the telegram from Elder Meacham was received on Thursday, Sept. 13th, bringing the sad news of Elder J. D. Frankland's sudden demise, it became absolutely necessary for some good, reliable man to go down to Montgomery, Ala., for the purpose of accompanying the body of the corpse home. Elder Sears was asked to perform this labor of love; he cheerfully responded, leaving the work he was engaged in, and in about three hours from the time he was notified he was on his way to the State Capital of Alabama.

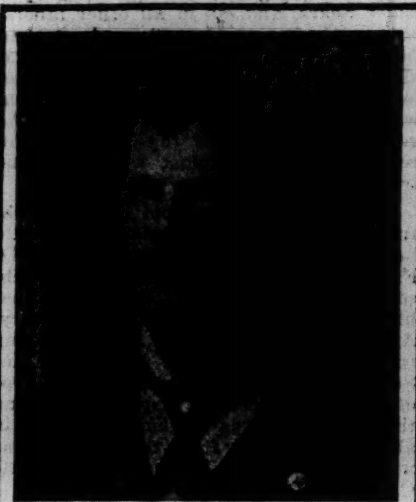
Elder Sears is of a rather reserved and quiet disposition, being calm and deliberate in all his undertakings, and faithful and true until the work in hand is finished. Nothing rash or rabid in his nature, but a careful, painstaking spirit signalizes all his work. A favorite motto practiced by him is, "What's worth doing at all is worth doing well," and by ever keeping this in mind, he works well, acts well, lives well, and does well. As a preacher of righteousness, he is very spiritual, forceful, plain, and explicit, being humble, submissive and lowly. He has made hosts of friends wherever he has gone, friends who love him for his goodness and childlike simplicity. Like most Elders who journey in the South, he has met with mobs who expelled him from their midst, being willing to entertain the devil, rather than the Mormon Elder.

Brother Sears is a cartoonist of no mean repute, having studied art in New York, prior to his ministerial career. We shall all miss him, but we rejoice to know that we have met him and have been privileged to enjoy his society. We wish him success, joy and peace, and pray the blessings of heaven upon him.

Elder Sears sends a fond "good-bye" to all his friends, together with a hearty "God bless you ever."

DEATH OF ELDER J. D. FRANKLAND.

Friday, Aug. 31st, Elders J. D. Frankland and A. L. Meacham arrived at the home of Samuel McQuigge, who lives about four miles east of Ansley, Pike county, Ala. It was their intention to meet Elder O. Jacobson, counselor to President Hontz, and hold some meetings in that neighborhood. Monday morning, Sept. 8d, Elder Meacham mailed their weekly report, and at that time Brother Frankland seemed to be enjoying his usual health. The same evening he complained of having a bad headache, and at times he suffered greatly, until administered to by his companion, when the pain left, but was followed by a burning fever. It was not thought by Elder Meacham that Brother Frankland was serious, as he did not complain. Nevertheless every care was shown him, and all present thought he would be up and around in a few days. Tuesday, the 11th inst., Elder Frankland, not being able to write, desired his companion to pen a letter to his kind and loving wife, who resides at Salt Lake City. The missive was but brief, yet it carried an humble spirit and closed by saying he was sick, but expected to be at work again in a few days, and intended to visit the Saints at La Pine. Wednesday night at 8:40,



ELDER J. D. FRANKLAND.

without a struggle, the spirit of our true and faithful brother took its flight. He died as he had lived, one of God's noblemen, and a crown of righteousness shall be his reward. Too much praise cannot be given the kind family where Brother Frankland died, and may God bless them.

Elder Frankland was born Jan. 4th, 1874, and had just passed his 26th year when he entered the mission field in April last. He was of a studious nature, bright, quick witted, and blessed with no small amount of intellectuality. He had been dead some twelve hours before word was received at Chattanooga of his demise. It was a sudden shock to all, for there had not been the least intimation given of his illness.

Elders John S. Sears and L. E. Jordan, together with an undertaker, left on the first train for Montgomery, Ala., after receiving the sad news of his sudden death. At this place he was embalmed and placed in a metallic casket, upon which was inscribed this befitting inscription: "To the cause he loved his life was given."

As heretofore noted, Elder Frankland was a married man, and leaves a sorrowing wife to mourn his loss. She will not mourn as those who have no hope, for

the sweet spirit whispers peace to the troubled soul, and gives her an assurance of a glorious resurrection of the just, when her faithful husband shall rise triumphant, and victorious.

Elders Jacobson and Meacham were zealous in administering to the wants of our departed brother, and much credit is due them for the able manner in which they conducted affairs generally. The railroad officials were very courteous and accommodating to the Elders all along the line, and the friendliness of the undertaker in Montgomery deserves a word of praise and appreciation. All earthly power available was rendered our brother, but the Lord called him hence, and our loss is his gain. The whole Mission and all who knew Elder Frankland will miss him, and let us unite in heart and soul and exercise our faith and sympathy in behalf of the bereaved wife.

A Letter of Condolence.

Chattanooga, Tenn., Sept. 18, 1900.

Mrs. J. D. Frankland, Salt Lake City, Utah:

My Dear Sister—You will pardon the intrusion of a seemingly unknown friend; yet one who loves you dearly, and who would, were it in my feeble power to do so, console you in the hour of your loss and sad bereavement. Before this brief note arrives you have undoubtedly been apprised of the demise of your loving husband, who was snatched from our midst so suddenly and taken to a far brighter world than this.

One cannot die in a better cause, or pass away serving a better Master than the Lord God, whom your husband listed to obey. No. It can be truly said of him that he gave his life willingly for his friends, and for the Gospel of Jesus Christ. His reward is certain; his crown of righteousness secured. No one can rob him of that prize he strove so faithfully to gain; even the precious boon of eternal life; and you, dear sister, in the realms of glory, will share with him the joys that await the faithful and true.

He looked unto the Lord and trusted in his God—the Holy One of Israel. Those who knew him in the Mission field speak of him in the highest commendable terms, as one who had no other desire than that of serving the Lord. His companions loved him, and during his brief sojourn in the Southern States he was successful in making many friends and in allaying much of the wicked prejudice that rankled in the hearts of his enemies. His energy paved his way, and by humility and lowliness he won a place in the hearts of the people, gaining their love, respect and esteem.

As you look around you on every hand, you cannot fail to realize the brevity and uncertainty of life. The moment we begin to live, that moment are we subject unto the pangs of death. It has been decreed by God that all must pass through this mysterious change, and narrow cavern, we call Death; but in our journey from the cradle to the grave, we can have hope, and feel assured with the Psalmist David that God is with us to shield, guide, comfort and protect us. Here is what the Psalmist says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." This blessed divine assurance comes from God through the medium of His Holy Spirit, which is indeed a Comforter.

Can we not rationally believe that "Our Father" has a work of a glorious and exalted nature for your husband to perform beyond the grave? We must keep in mind this revealed knowledge, that

the preaching of this Gospel is not limited to this narrow little sphere upon which we dwell, but that it reaches into the eternities, and saves all that can be saved, whether in the flesh or in the spirit; therefore is it not in strict keeping with consistency and reason for us to believe that the Lord called him hence to minister His word in the spiritual regions of Paradise? Meditate upon these things, and think of the goodness of God, who doeth all things well; and the comforting influence of God's Holy Spirit will anoint you with the oil of gladness, and open the eyes of your understanding that you may behold the wisdom and mercy of God in all things.

Let your hope, and faith, and trust be in God. He alone is mighty to save; your Friend and your Deliverer. Like a wise physician, He has a balm for every wound; a cordial for every care; and a mighty remedy to soothe and allay all trials and tribulations. Look unto Him, dear sister, for He has promised to be a strength to the needy, a rock in their defense, a shadow from the heat of fiery afflictions. Remember how the Savior said, "Let the weary ones come unto Me." "Come unto Me; all ye that labor and are heavy laden, and I will give you rest, yea, rest unto your souls."

May God help you to obtain the rest promised, and may you receive from Him comfort in the hour of your affliction, is the prayer and heart's desire of your loving sister,
NINA F. RICH.

THE DEAD.

Brother Allen Kidd passed away from this mortal probation on the afternoon of Sept. 10th, 1900, after an illness of twenty months, at his home in Morgan county, Ala. The cause of his death was consumption. He leaves a wife and six children to face the cold world alone, and meet whatever fate the future has in store for them. Brother Kidd was baptized by Elder I. R. Farley and confirmed by Elder J. W. Imlay, Aug. 5th, 1900. The thought of death seemed to cause him no fear. He passed away with an abiding confidence that he would inherit eternal life.

Rhodie I. Imman departed this life Aug. 5th, 1900, leaving a husband and nine children to mourn her loss. Sister Imman had been a faithful member of the Church for about eighteen years, and she was beloved and respected by all who knew her. May the peace and blessings of heaven attend the bereaved.

She Deserved Them.

A poet once wrote of his gentle wife:

"She doeth little kindnesses
Which most leave undone or despoise."

The same is illustrated in this story: A gentleman was once walking behind a well-dressed girl, and thought to himself, "I wonder if she takes half as much pains with her heart as she does with her clothes?" A poor old man was coming up the road with a loaded barrow, and just before he reached the girl he made two attempts to go into the yard of a small house; but the gate was heavy and would swing back before he could get through. "Wait," said the girl, springing lightly forward, "I will hold the gate open." She did so, and received his thanks with a pleasant smile. "She deserves to have beautiful clothes," thought the gentleman, "for she has a beautiful spirit."

SOWING AND REAPING.

BY ELDER J. S. STERLING.

The Apostle Paul, in writing to the Corinthian Saints, said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II. Cor. ix:6.) This we know to be true, because we have seen it verified time and time again, with our own eyes. We behold a man who earns his bread by the sweat of his face, in the field, sowing the seeds; if he sows sparingly he will reap sparingly, if he sows bountifully he will reap bountifully.

We see a person who expects to sow his seed, in the ground, going forth getting his ground in shape, and carefully preparing it so it will yield a harvest, and he expects, if he gets his ground properly tilled and planted, and is ever watchful over his coming harvest, to reap bountifully. Another thing we watch him doing, is carefully selecting his seed, because if he sows oats, he expects to reap oats, if he sows corn he expects to reap corn, etc. He fully realizes the truthfulness of Paul's letter to the Saints of Galatia, wherein he plainly says, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." (Gal. vi:7.) He is sowing the very same kind of seed that he expects to reap. Do we fully sense the quotation given above, together with the one following it, for we are told "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." We are given to understand that if we sow to our flesh, we shall of our flesh reap corruption, but if we sow to the Spirit we shall of the Spirit inherit or reap life everlasting.

We fully realize with Job, "They that plow iniquity and sow wickedness reap the same," and we should ever be careful to sow good seeds, and be every mindful that our salvation depends on the seeds sown by us, while here in this mortal state. One may ask, "Does the Book tell us what the seeds of righteousness are?" We say yes, also of unrighteousness.

We find recorded in the Epistle to the Saints at Galatia, v. 19 to 21, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God."

Now for the works of the Spirit, We find in the 22d and 23d verses of the same chapter, "But the fruit of the Spirit is love, peace, long suffering, gentleness, goodness, faith, meekness, temperance." We have now seen what the fruits of the Spirit and the works of the flesh are, and we can ask ourselves the question, which are the seeds the people of the world today are sowing most, and devoting most of their time to?

We find that many are indulging in, and daily and nightly sowing seeds to their flesh, which will be sure to bring condemnation to their own selves.

It seems as though they who are devoting their time to the workings of Satan, are perhaps serving their master better than we, for they serve him Sunday and every other day. While we find many who only serve God on Sunday, and spend the coming six days in pleasure, or laboring wholly for the big dollar.

We are told, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "For where your treasure is, there will your heart be also."

Let us pause a few moments. Do we find as many today devoting their time and talents, as much to the serving the Savior of the world, as they do to serving Mammon? No! we do not, for we would have a far different condition in the world than exists today, if we were only trying to overcome the works of the flesh, by the fruits of the Spirit, using more of the spirit of love, gentleness, goodness, and temperance to bring the world to a higher plane, so we, the inhabitants, could rejoice more in the "Holy One of Israel."

We have all been placed on this earth for a purpose, and that is "to work out our own salvation with fear and with trembling."

Do we find mankind worried so much about their future salvation as they are about making money? No! they are not.

We find people troubling their minds because they cannot perhaps meet an engagement, to make a little money, but they are not troubled so much about meeting their "Maker;" they don't worry nor strive near as hard, as a general thing, to keep the commandments of God, as they do to enjoy themselves. Do we find people taking as much pains to serve their Maker on the Sabbath day, as they do to get ready to go on a pleasure trip? No! "We need some pleasure on Sunday, we need to rest our bodies; we'll go on a pleasure trip next Sunday." But it is seldom we hear them say, "Well, Sunday will soon be here, we'll have to make preparations to go to church."

We think it is terrible to walk a mile on Sunday to go to church, but we could take interest in walking three miles to see some old friend. Which way is our mind being trained? Are we among those who "push the ox in the mire on Saturday to pull him out on Sunday?" "Six days shalt thou labor and do all thy work," and while we are at work we can be serving God, and be striving to obey His commandments. We were told not to live by bread alone, but by every word that proceedeth out of the mouth of God." And let us be ever mindful of this, and try to feed our spiritual body, and labor as hard to maintain it as we do our earthly tabernacle.

There is a day coming when we will have to give an account of the deeds done in the body, and then when we see that we have spent so much time sowing to the flesh, and so little in sowing to the Spirit, we may regret it.

We may not realize the magnitude of the words of Paul now, with regards to sowing our seeds to our spirit, that we may reap life everlasting, but there is a time coming when we will, and then it will do us no good "to weep, and wail, and gnash our teeth."

There is a time to serve God, and that is on a week day, as well as on Sunday.

If we would wait till the horse was stolen, before we locked the barn door, some people would be liable to call us unwise, but what will we have to say to our dear selves if we do not devote more time to sowing seeds pertaining to eternal life?

"Be it good and let us do it, giving soul and our strength to the deed."

If we wish to enter life we must keep the commandments.

"A good man's fortune may by chance decay, But his soul's riches none can take away."

We should be striving at all times to plant our seeds in good ground, that it may come forth and yield an hundred fold, and not be content with receiving thirty or sixty, but labor while the day is here, and we have the chance.

Let us have our seeds sown on well prepared ground, not on the stony ground, nor among the thorns, such as the cares of this world, the deceitfulness of riches, and the lust of other things, or allow affliction or persecution to choke our good seeds, but to endure to the end that we may be saved.

And as the poet has said:

"Ours the seed time. God alone
Behold the seeds of that is sown;
Beyond our vision weak and dim,
The harvest time is hid with Him."

The time is coming and we know not how soon it will be, when we will have to rest in our grave, and wait till the harvest time.

The words of the poet are indeed true, which says:

We are sowing, daily sowing,
Countless seeds of good or ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry unyielding plain.

So let us ever sow seeds to our spirit that we may enter into life, and feel to say, when that time comes, as Paul said, "I have finished my course, I have kept the faith; hence there is laid up for me a crown of righteousness."

Abstracts from Correspondence.

The spirit of mobocracy and intolerance is not dead, as will be seen from the following letter written by Elders A. O. Smoot and W. G. Atkins:

Connely's Springs, N. C., Sept. 12.
President Ben B. Rich, Chattanooga, Tenn.:

Dear Bro.—We take this opportunity to inform you that we have just been run out of Statesville, N. C., by a Christian (?) mob of about twenty men. They were all business men of the place, and were led by a Christian (?) minister. They met us on the street while we were canvassing the business part of town, and showed us the road to the depot, giving us notice that our time was short. We made for our boarding house and had not time to get things packed up until they sent a man to inform us that our time was about up. We got ready as soon as possible, and then made our way to the station. The mob followed us and gave us to understand that it was their turn to preach, and not ours. When we would open our mouths to say anything we were told to keep still. They said we had better not show up in Statesville any more, or we would see what love they had for the Mormon Elders. They told us to inform our brethren to keep out if they did not want trouble.

The Mayor of the city was quite friendly, and was willing that we should canvass the place, when we called on him yesterday; but one of the policemen stood by and beheld the mob march us down the street, saying never a word to restore peace and order, or to disperse the rabble.

We asked them for the rights of American citizens, but they gave us a sharp reply that there would be a cheap funeral in town if we did not keep still, and get out, and stay out.

W. G. Atkins.
A. O. Smoot.

Books are preserved souls if sweet and wholesome, but pickled souls if acrid and pessimistic.—Rev. Newell Dwight Hillis.



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SATURDAY, SEPTEMBER 22, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy," and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our consciences, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

IF WE ONLY KNEW.

There are gems of wondrous brightness
Ofttime lying at our feet,
And we pass them walking thoughtless
Down the busy, crowded street.
If we knew: our pace would slacken,
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching,
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward
Stretching forth our hands to aid.

If we knew what friend around us
Feels a want they never tell,
That some word that we have spoken
Pained or wounded where it fell,
We would speak in accents tender
To each friend we chanced to meet;
We would give to each one freely
Smiles of sympathy so sweet. —Sel.

After a man's jaw begins to swell, he realizes that silence is golden.

TWO SIDES TO THE MATTER.

You will always find that there are two sides to every question, one in favor of, and one against. Some of our good Christian friends do not seem willing or at all inclined to grant us an opportunity of speaking in our defense—they delight in fighting Mormonism to the exclusion of the Mormon Elder, and are perfectly satisfied to feed the gullible on "billingsgate" entirely, providing they can muzzle the Elder while the performance is going on. What we want is clear, calm, logical, Scriptural argument, from beginning to end. Don't forget that there are two sides to the matter, and that it is nothing but just and proper that you should hear them both before passing judgment. Would you say it was a just law that would condemn the prisoner at the bar upon the testimony of the prosecution alone? No, you would not. Then can it be a fair trial that would accuse and pass sentence upon the Mormon without an opportunity being given them to appear in their own defense? Let us be just and equitable to all, allowing all the same privileges we would crave ourselves.

FAITH.

A contemporary makes the following assertion: "Faith is the immediate condition of sanctification, and God always saves the moment true faith is exercised." Let us see if this is in accordance with the "law and testimony" of the Prophets. Paul tells the Hebrew Saints to "Go on unto perfection," and not lay again the "foundation of repentance from dead works, and of faith toward God." (Heb. 6:1.) Why the need of exhorting to "go on unto perfection," when they had already exercised "faith toward God," if "faith is the immediate condition of sanctification?" This would be altogether unnecessary, and to no purpose whatever. Again the same Apostle says: "Let us draw near with a true heart in full assurance of faith," showing, by this, that the full assurance of faith "is the prompter or stimulus to action, causing one to draw near unto God." Peter says: "Add to your faith virtue," and the other godly attributes which go to make up the life of a true and worthy Christian. Why any addition if faith alone "is the immediate condition of sanctification?"

WHATEVER IS—IS BEST.

Could we but always feel in life, when surrounded with trials and afflictions, that, "whatever is—is best," we should experience a calm, sweet repose even in the midst of disaster and woe. We owe much to the inspired writers of poetry for the deep spirit of philosophical resignation inculcated in their poems. The poets whose verses find a repetition on almost every tongue, whose writings have become as household words, have been men and women upon whom rested a goodly portion of divine inspiration, and whom the Lord blessed with intelligence, wisdom, and understanding, that they might be the means of teaching to some extent at least, the higher way of living. To such we owe a great debt of gratitude for their soul-inspiring, elevating words.

Ella Wheeler Wilcox, in her beautiful poem, "Whatever Is—Is Best," draws from the depths of sentimentalism the rich suggestions of brotherly love, and holy patience. Her poems breath an air of pure affection, an atmosphere of love unfeigned, bubbling with optimism, as

the pure stream the sparkling water, and call forth those rare and best sensibilities of mortal man. As human beings we seem to be always suspicious of others, fearful of the worst, instead of hopeful for the best. The hardest and most difficult obstacles can be surmounted by that indomitable energy, called Perseverance. More force, more power, more sand, and then we can climb life's rugged incline. If we chance to take a fall, let us not remain down, but let us get up, and try it again. "The fault is not in never falling, but in rising every time you fall." Having a bright hope for the best, and the glad assurance that the results will be our victory, we can plod onward and upward to the goal we would gain.

We often mistake and misjudge the motives of our fellow-brothers, whom we suppose are maliciously endeavoring to do us wrong. Let us not journey in a pathway of selfish friendship, but be liberal, kind, loving and forgiving. As Mrs. Wilcox says:

"I know that each sinful action,
As sure as the night brings shade,
Is somewhere, some time punished,
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best."

There can be no doubt that each wrong action—each evil thought—brings to the soul of man the corroding consequence of sin. Nor is it less true that sorrow oftentimes expands this life into higher aims and more nobler purposes. With the growth of the soul there comes also a consciousness that God is good, and all His ways are righteous and holy. He leaves us not in darkness to linger and grope, but He grants unto all the light of His Holy Spirit, to lead and guide us aright. His plan is perfect, eternal, unchangeable. This realization led the poetess to express herself thus:

"I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall say, as I look back earthward,
Whatever is—is best."

Hope for the best, and rise above the clouds of sorrow on the wings of humble prayer until you can watch the sunshine play upon the silver lining. This requires effort and manly resignation, but such is the duty of all the sons and daughters of God. "Whatever is—is best."

A Word to Boys.

You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright boy, be not envious of him, for if one boy is proud of his talents and another is envious of them, there are two great wrongs and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

May I tell you why it seems to me a good thing for us to remember wrong that has been done us? That we may forgive it.—Dickens.

SALVATION FOR THE LIVING AND THE DEAD.

Liberality of the "Mormon" Faith—A Discourse by Charles W. Penrose, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, August 19, 1900.

(This sermon is published in tract form, and can be purchased from the Deseret News Publishing Co., Salt Lake City, Utah.)

I am thankful for the opportunity of meeting with the Latter-day Saints in this Tabernacle, and I trust that our assembling together will not be in vain, but be profitable to all of us. I have been called upon to address the congregation. I desire to do so under the influence of that Spirit which guides into all truth, and which makes plain the things of God to the minds of men. I trust that this Spirit will not only rest upon me, to enlighten my mind and to give me words which will be of benefit to those who hear, but that it may also rest upon the congregation, that we may be able to see "eye to eye."

Characteristics of True Religion.

One mark of true religion is a regard for the welfare of other people. True religion does not make people selfish. It creates in their hearts a feeling of charity and a desire to bless; not to injure in any way, not to wish the downfall or hurt of a fellow creature, but rather to desire his uplifting, and benefit, and comfort, and joy. Our Heavenly Father created the earth upon which we live for the comfort and happiness of His creatures. The plan of salvation, which was prepared before the foundations of the world, was designed for the improvement, the benefit, and the ultimate salvation of all His sons and daughters. When we have a desire in our hearts to bless and benefit mankind, we have the right side. When we feel a spirit of revenge, of retaliation, and a desire to do harm, that is not of God, but is from beneath. Our Lord and Savior Jesus Christ, we are told, "came into the world, not to condemn the world, but that the world through Him might be saved." That was the purpose of the coming of our Savior Jesus Christ in the flesh, and of the atonement that He wrought out for mankind by His death on the cross. The spirit of Christ is the spirit of salvation, the spirit of blessing, the spirit to do good, to improve the condition of the human race, and to prepare us all for the presence of our Eternal Father and to enjoy the glory of His Kingdom.

Universal Salvation.

One of the great differences between the faith of the Latter-day Saints and that of most of the denominations called "Christian" is that the Latter-day Saints teach that salvation is for all people, of all ages, of all races, of all colors, who can be saved. The doctrine that the Lord has revealed through His servant the Prophet Joseph Smith is that salvation is to come unto all, and that none will be lost who can possibly be redeemed; that the plan of salvation is as broad as the fall of man. Our first parents broke a divine law, and through their disobedience death came into the world. As by disobedience of one man sin, and death as the wages of sin, came into the world, so by the atonement and obedience of one, life and salvation will ultimately come to all the family of Adam. "As in Adam all die, so in Christ shall all be made alive." This doctrine was enunciated by the Apostle Paul in his epistle to the Corinthians. The full meaning of that is not explained in the old scriptures, neither is it understood generally in the Christian world, but it was revealed in great plainness to the Prophet Joseph Smith and Sidney Rigdon. I will not read to you the vision which was given to them, explaining this doctrine of salvation, but will perhaps read a few verses of it, so that the full extent of the plan of salvation may be

comprehended to some little degree by the congregation.

Let me say, first, that the book from which I am to read contains some of the revelations of God to the Church of Jesus Christ of Latter-day Saints in this age of the world, and we regard these as Scripture. We believe in the Bible. We believe that "holy men of old wrote and spoke as they were moved upon by the Holy Ghost." We also believe that the same Spirit in this age of the world will make plain the things of God exactly in the same way as they were revealed in former times. In other words, we believe that the Spirit is the same in all ages, and that God and Christ are "the same yesterday, today and forever." If God could reveal His word through Prophets in ancient times, certainly He can reveal His word, through Prophets in modern times. If not, why not? What reason is there that God should not make manifest His truth in the nineteenth century as well as in the first century, or in times before the beginning of the Christian era? Has the Eternal Father ceased to have power to make Himself manifest? Has He bound Himself with an oath and promise that He would not speak again, after He revealed Himself through the Prophets and Apostles in the first age of the Christian era and before that time. If so, where is His word and promise recorded? I know of nothing of the kind in the book that is supposed to contain the Holy Scriptures. The Bible contains some few things revealed by the Lord through His servants in former days, and by reading it carefully I find that it contains an abundance of promises that in the last times, in the times of "the restitution of all things spoken of by the holy Prophets since the world began," in the "dispensation of the fullness of times" in which God is to gather together in one all things that are in Christ, there is to be more light, more revelation, more manifestation of the power of God; greater miracles and greater outpouring of the Spirit and the knowledge of God, until the time shall come when a man shall not have to say to his neighbor, "Know ye the Lord, for all shall know Him, from the least unto the greatest," and "the knowledge of God shall cover the earth as the waters cover the great deep," so the prophets of old predicted. This being so there is nothing unscriptural or unreasonable in the idea that God should reveal His word in this age of the world as He revealed it in former times, and as it was customary with Him when He had any special work to perform among the children of men, or any special truth to reveal, to raise up a prophet or prophets through whom His word was communicated, that in the last days He should act in the same way, seeing that He is an unchangeable Being.

We testify that in the nineteenth century our Heavenly Father has been pleased to open the heavens once more, and to send His Son Jesus Christ, our Redeemer, with a message of life and light, similar to that which He proclaimed when He tabernacled in mortality. We testify that angels have come down from the courts of glory, bringing light and truth for the enlightenment and salvation of all the human family, and a message to be carried to "every nation, kindred, tongue and people."

We recognize the fact that throughout Christendom there are various religious societies, composed in the main of good people, and having among them very talented men, some of whom minister in the name of the Lord without authority, while others explain the Gospel accord-

ing to their understanding of it—which is very limited; and that there are people of all sects and denominations who desire to serve the Lord and walk in His ways, but who cling to the notions and ideas which have been handed down to them by tradition. We do not wish to interfere with any of them in their religious rights and privileges. We recognize the right of every man to worship God according to the dictates of his own conscience, and think that people ought not to be molested in that worship, and that they should be perfectly free to carry out their religious convictions, so long as they do not infringe upon the rights and liberties of others. That is the line we draw, and when men step beyond that, then the secular law ought to step in and protect people in the exercise of their rights, and from the designs and wicked acts of those who seek to infringe upon them.

But One God and One Faith.

But while we recognize this, we do not lose sight of this one great fact, which all people should consider; that as there is but one God for us to worship, there can be but one true religion. A variety of Gods might introduce a variety of creeds; but "there is one God even the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things." Therefore, the religion of God and Christ must be one. Truth is not divided against itself. Truth and error will clash, but truth and truth will always harmonize. Anything that God reveals must be true, for He is truth; and everything that comes by the way of Jesus Christ, His beloved Son, must be true, for He is the way, the truth and the life. No error will be introduced into the world under the direction of the Father, or of the Son. And the Holy Ghost is "the Spirit of truth." It guides into all truth. It takes of the things of the Father and of the Son and reveals them unto men. It will not substantiate or reveal any error; but it will manifest truth and make it plain. Therefore, all that is error in the world, whether it be among Christians or pagans, is not of God, and is not recognized of Him. It will not lead to God; it will not benefit mankind; but it will do injury. It is the truth that exalts, that ennobles, and that will save mankind. Falsehood and error will not. Anything that is contrary to truth cannot be of God, but may be of that Evil One, who was "a liar from the beginning."

Sincerity Not Conclusive Evidence of Truth.

That there is an abundance of error in the "Christian" world as well as some truth, must be patent to everybody who has investigated the conditions of mankind in the present day, because these multifarious sects and denominations are discordant. They do not unite—except on special occasions when they meet together to denounce the "Mormons;" they can unite on that question sometimes. The spirit of division, strife, and contention exists among people called Christians as well as among people called Pagans. That fact alone makes it evident that there is a great deal of error existing in what is called Christendom. That is because these various systems which have been established are the inventions of men. They may have been good men who started these different sects—I will not judge the matter; that is with the Eternal Judge—but these sects were the offspring of men. These men may have read the Scriptures, and have entertained certain ideas founded upon their reading; and they may have established these different systems in accordance with their sincere ideas of what was right. But sincerity of itself is not a conclusive evidence of truth. The heathen is just as sincere in his idol worship as the "Christian" is in his various modes of bowing down to Deity; and certainly the Latter-day Saints have manifested their sincerity before the whole world as well as before the heavens. The Elders of this Church who go out into the world to proclaim the Gos-

pel as they understand it, manifest their sincerity. Yet our "Christian" friends will not recognize them as Christians, nor believe that they are right. They go out without purse or scrip, without fee or reward. They are not paid for their work. They make sacrifice of home and its comforts, and leave their loved ones behind, and go to face a frowning world, to meet persecution and obloquy, and sometimes imprisonment, stripes, and death. What for? To proclaim that which they know in their hearts is true. They are sincere enough, but that does not prove that they are right. Our "Christian" friends will acknowledge that. On the other hand, the sincerity that may be exhibited in the various "Christian" sects by the people who compose the members, and by the preachers who teach them, is not of itself an evidence that they are right or that they have the truth. But the fact that they are divided and conflicting is proof enough that there is a great deal of error among them.

Now, that which comes from God is the truth. If Jesus Christ has a church on the earth under His direction and inspiration, containing men whom He has appointed, who hold His authority, who are sent by His word, and who have divine authority to administer in the name of the Father, and of the Son, and of the Holy Ghost, that church will have the truth. It will not have error intermingled with it, because it will be directed by Christ, being His Church. Men may build up a church and call it the Church of Christ, but that does not make it so; it is the church of the men who organized it. If John Wesley—a good man, as I believe with all my heart, a mighty man, who did a great and good work in the earth—organized a religious society and called it the Church of Christ, that does not make it so, and it is nothing more than the church of John Wesley. If other good men assemble together and agree on points of doctrine and organize a religious society that society is theirs. It is not God's unless He ordered it, revealed it, and accepted it.

Oneness of the Church of Christ.

I think that these simple ideas will be received by this congregation and by any reasonable person. If Jesus Christ had a church on the earth in the first century, it was the Church that He established. There is evidence that He did establish a church. By reading the New Testament it is plain that He organized it Himself; therefore it was His Church. He placed in it Apostles, Prophets, evangelists, pastors and teachers, (so we read in the epistle to the Ephesians, 4th chapter.) "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God." These men were sent out to preach the Gospel without purse or scrip. They were commanded to "go into all the world and preach the Gospel to every creature." And the principles which they taught were the principles of Jesus Christ. The plan of salvation that they introduced was divine. It was not their own. When Paul preached to the Gentiles and Peter preached to the Jews, they preached the same Gospel, the same doctrine, by the same Spirit. The people who received their word and repented of their sins, believing in the Lord Jesus Christ, were all baptized by one spirit into one body. There was but one body, no matter how many members there were in it; there was but one church, no matter how many branches there might be to it. The Church was one, the Gospel was one, the God they worshipped was one, the Savior was one. There was "one Lord, one faith, one baptism, one God and Father of all;" and the path that they walked in was the one way marked out by the Lord Jesus Christ, who said: "Wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the

way, which leadeth unto life, and few there be that find it."

These men whom the Lord placed in His Church had the word of the Lord. God revealed Himself unto them. Jesus Christ manifested Himself unto them. This is one of the characteristics of the Church. It was in communication with its Divine Author. The spirit that came down from heaven was in these men; not only in them, but in the body of the Church. The whole body was quickened by it, led by it, and inspired by it. Therefore the truth was in the Church. But there came a great change after the Apostles were slain. Darkness came to like a flood and overspread the earth, as the prophet of old foresaw when he said that "darkness would cover the earth and gross darkness the people." Because of that darkness which has overspread the earth has come the condition that exists in the Christian world today. **True Gospel Again Revealed From Heaven.**

Now, in this age of the world, I repeat, our Heavenly Father has been pleased to reveal Himself again. Hear it! oh, ye people! As sure as the sun shines in the heavens, as sure as we are in this Tabernacle this afternoon, the Mighty God, even the Lord, hath spoken, and is "calling the earth from the rising of the sun to the going down thereof." His word to all people is that the Gospel in its purity has been restored; His Church has been set up again on the earth, under His personal direction: Apostles, Prophets, Evangelists, Pastors and Teachers once more are endowed with the Spirit that comes from on high, and all people who receive their testimony and are obedient to the Gospel are baptized by one spirit into one body, whether they be Jew or Gentile, bond or free, and they are all made to partake of one Spirit. This Gospel and the proclamation thereof is to all the world, to every creature. This is the commandment of God to His servants in the Church of Jesus Christ of Latter-Day Saints. And all people will hear the sound thereof, no matter how much it may be opposed. The Elders of this Church, going out as the servants of God did of old, are endowed with the same authority, the same power, and the same right to administer in the name of the Father, and of the Son, and of the Holy Ghost. And the word of Christ is to them as it was to the early Apostles: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. And he that rejecteth you rejecteth Him that sent me." The word of the Lord to all people everywhere is to turn from their wickedness, from their corruptions, from their false creeds, from their bowing down to anything that is not God, from the notions and ideas of men that have been preached in the world for the doctrines of Christ, and come unto God their Eternal Father in humility, in contrition, repenting of their sins, confessing them, and forsaking them.

(Continued.)

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland. Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

"BY THEIR FRUITS YE SHALL KNOW THEM."

BY GEO. HILTON.

A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. (Matt. 7:18. "Wherefore by their fruits ye shall know them." (20th verse). In my travels in the different parts of the world, I find hundreds of diverse denominations of religions, and all claiming to be the true followers of Jesus Christ, our life Leader. At the same time they all differ from that which Jesus taught as recorded in the Holy Bible. A short time ago I visited Winchester, the old capital of England. Here I attended divine service in the largest cathedral in England. Services commenced at 10 a. m. and lasted until 12. There were from ten to fifteen ministers officiating, appearing to be very zealous in the labors which they were engaged in. At the conclusion of the services I introduced myself to one of those gentlemen, and asked this most important question: "Is this the Church of Jesus Christ, and have you the same organization of officers as Jesus had in the church when He sojourned upon earth?" The answer was in the affirmative. I then said: "My dear sir, would you be so kind as to introduce me to one of your twelve Apostles?" I noticed at that moment he became a little uneasy. The necktie and collar needed a little adjusting. And then said: "We haven't got any Apostles or Prophets in the Church in these days. It's the Mormons or Latter-Day Saints that believe in Prophets and Apostles." I then said: "My dear sir, how can you get along without these officers and be the true Church of Jesus Christ?" I then took my Testament from my pocket, and read from Mark 14:10. "And Judas Iscariot, one of the twelve, went unto the Chief Priest to betray Him unto them, and when they heard it, they were glad and promised to give him money; then Judas, which had betrayed Him, when he saw that he was condemned, repented himself, and brought the thirty pieces of silver to the chief priest and elders, and he cast down the pieces of silver in the temple and departed, and went and hanged himself." At this moment we find the quorum of apostles imperfect, there being only eleven apostles. We find the church of Christ very different from the churches established by men. The apostles had returned to Jerusalem from the mount called Olivet. And when they were come in they went up into an upper room and continued in prayer and supplication, and they prayed and said: "Thou, Lord, which knowest the hearts of all men, shew whither of these two, Joseph called Barsabas, who was surnamed Justus, and Matthias, that he may take part in the ministry and apostleship, from which Judas, by transgression, fell, that he may go to his own place, and they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles." (Acts of Apostles 1:12-24.) Jesus addressing his apostles, said: "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name, He may give it you." (John 15:16) "He that abideth in Me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Jesus appeared unto the Apostles as they sat at meat, and gave them their commissions how to preach and what to preach, and by their fruits ye shall know them. And He said unto them: "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and

they shall recover." And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following on in other words "By their fruits ye shall know them." (Mark 16). "Jesus appeared again unto his Apostles, and instructed them what to preach to the people for their salvation and exaltation in the Kingdom of God, saying: 'All power is given unto men in Heaven and in earth, go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen.' (Matthew 28:19) "And it shall come to pass in the last days," saith God, "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens, I will pour out in those days of my Spirit and they shall prophesy." (Acts of the Apostles 2:18.) If the preaching of the Gospel and the obedience to its requirements do not produce these fruits, we then have cause for suspicion, whether it be the true Church of Christ or the work of men, and under these circumstances we must be looking for the fulfillment of John the Revelator's vision: "After this I looked, and behold, a door was opened in Heaven, and the first voice which I heard was as it were of a trumpet talking with me, which said: 'Come up hither, and I will shew thee things which must be hereafter.' Rev. 4:1. And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice: 'Fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that make Heaven, and earth, and the sea, and the fountains of water.' Rev. 14:3. And I heard another voice from Heaven, saying: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, and in her—Babylon was found the blood of Prophets and of Saints, and of all that were slain upon the earth.' Man, know thyself, be not deceived. "By their fruits ye shall know them."

History of the Southern States Mission.

(Continued from Page 331)

July, 1890.—President Rich returned from Chicago on the 1st, while Elders Anderson and Lyman did not return until the 3d. As heretofore stated, the brethren had met Apostle F. M. Lyman, and the proposition to include Ohio in the Southern States Mission was laid before him, and the presiding authorities of the Northern States Mission. It met with the approval of all after some concessions, and Apostle Lyman promised to bring the subject up before the Missionary Board, at Salt Lake City. Only a few days after, word was received officially that the change was agreeable, and to so make all necessary arrangements with the other missions. Accordingly, President Rich went to Chicago on the 23d to complete the transfer. The results were gratifying indeed. Nine of the Elders then laboring in that state remained and were given companions, while the others left the state for various fields in the Northern States Mission. John B. Erickson, who was at that time president of the Ohio Conference, was chosen to preside, and nine Elders were sent up to the Conference from the South. The transfer did not go into effect until Aug. 15.

Elder Lyman, who had held council meeting with the Elders of the East Tennessee Conference at Knoxville, reported the following: "Our council meeting is just over; the Elders all feel fine, and are doing a good work. Knoxville has opened up in good shape. The mayor and other officials of the town are very

friendly disposed. The ministers treat us very fair. The newspapers are also friendly and seem to have a desire to see us have fair play.

"The Saints at Hart's Branch are good people."

On the 25th a company of six Elders arrived and on the following day were set apart for various fields in the South. The names of the arrivals are Quincy R. Gardner, Benjamin Y. Baird, August V. Whitmer, Geo. A. Matthews, Wm. T. Gale and Adam R. Brewer.

A church house situated in the village of Bushburg, Fleming county, Kentucky, was destroyed about the 20th by a mob of men. Instead of burning the house and thereby permitting the Saints to obtain insurance on it, they surrounded the house with guards, and with sledge-hammers, saws, axes and firearms, they tore down the building. They then withdrew and left the ruins to the Saints.

The following startling dispatch from Atlanta, Ga., appeared in the Chattanooga Times of the 28th inst.:

Atlanta, Ga., July 27.—The Constitution has received a special from its Covington, Ga., correspondent, which says that a mob of fifty masked men made way with three Mormon Elders who have been proselyting in Jasper county.

The story is to the effect that the three Elders visited the home of William Cunnard, near Newton factory, Jasper county, yesterday and endeavored to persuade Mrs. Cunnard to join the church.

While they were at the Cunnard home, fifty men, masked and on horseback came up and asked the Elders to accompany them.

They refused to do so and while they were parleying Mr. Cunnard procured a rifle and aided the mob in taking the Mormons. Several shots were exchanged and in the excitement Mrs. Cunnard had her jaw shattered.

The mob finally secured the Elders and rode off with them. Nothing has been seen of them since.

The Elders were driven out of two towns in Jasper county early in the week.

This greatly concerned the Elders at the office because much of it might be true, for the Elders were in imminent danger. The only thing possible was to telegraph the postmaster of Flovilla, Ga., which is near the place of the mobbing, and where conference headquarters had been for some time. A reply was received later in the day, which read: "One Mormon Elder in office this morning. Told citizens he was one of the Elders in the hands of mob. Could not get particulars. He said the woman of the house was badly shot, but not by her husband, as reported in the papers. He went south, walking along the railroad track before I learned that he was one of the Elders that had been mobbed."

"W. F. Smith, P. M."

Other news was awaited with interest, but when it did come it showed that nothing serious had happened to the Elders. The woman, however, was quite seriously wounded. (For a full account of mob, see page 285, Vol. 1, Southern Star.) From afar echoes of the great uprising were heard. Facts were misconstrued to frightful proportions. The month closed in great excitement.

(To be Continued.)

Releases and Appointments.

Releases.

J. S. Sears, Office.

P. V. Carter, Louisiana Conference.

Transfers.

C. E. Wade, from Louisiana to East Kentucky Conference.

W. H. Irvine, from Florida to North Alabama Conference.

Special low rates via Union Pacific railroad to all leading western points Sept. 16th, Oct. 2d and 16th. For particulars address J. F. Aglar, Gen'l Agent, St. Louis.

A HYPOCRITE.

A hypocrite is one who pretends to be what he is not. Forgetting Washington's maxim: "Speak no evil of the absent; it is unjust," he will act the part of Judas after winning one's confidence and love. Still, according to his pretensions, he is friendly, sincere and true.

Satan has many such clients among the "Worldites," and one does not have to step beyond the bounds of remembrance to find such a creature. Friendship, affection, love, countrymen, kings, and even empires have vanished away by the presence of concealed hypocrisy.

The subject walks upon two legs: those of deceit and treachery. Lies and falsehoods are his companions. His mission is to pollute and destroy those attributes which come from God and are for the upbuilding of virtue, love and goodness. Heaven would not be what it is unless it were devoid of such beings. "God is not the author of confusion, but of peace." Hypocrisy results in confusion, and hence its source is from an inferior channel. A hero, whose deeds never die in the memory of mankind, is one whose life and character is unblotted with the traits of a hypocrite. He does not remember that a friend who fears to make enemies is not a true friend. Being two-faced, he fails to see that it is more honorable to openly make an enemy, when just causes are present, than it is to make an enemy by telling his faults to others, and then denying his statements to the victim.

Impure substances emanate from diseased bodies. Likewise, impure, bigoted and false statements come from the mind of a diseased soul. The hypocrite who prevaricates, intentionally and conscientiously, is morally diseased. Indeed, we may classify him as a living ulcer, upon the back of humanity. Corruption and attacks upon innocent characters are constantly conceived in his thoughts, and his tongue is the weapon he disgraces by allowing it to execute his wicked heart's desire. This world possesses many people who could have their names added to the hypocrites' "Roll of Honor (?)."

"Should you feel inclined to censure, Faults of others you may view, Ask your own heart e're you venture, If it has not fallings too."

L. F. RICH.

A Word from Magnolia, Tenn.

Magnolia, Tenn.

Please allow me a little space in the Star, that I may express my thoughts. I have been a member of the Church for some years, and I can say that it is the true Church of Christ. It is all that holds one up in this lonesome place on earth is to know that the time is not far distant when the goats will be separated from the sheep. Elders, hold up your heads and look the world in the face and preach the true and everlasting Gospel. I would to God that I could tell all the world that I belong to the Mormon Church. I think it is a great honor to be enrolled with the Saints of God, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. Preach on, my brothers, the time is not far distant when God will send His Son Jesus. I am happy to think I live in this dispensation of the fullness of time, when God does speak to His people. May all the faithful be blessed, is the prayer of your sister in Christ,

B. A. BINGHAM.